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ABSTRACT

This handbook and tool kit is designed for use by persons from a college or from the religious community who wish to explore and facilitate ways in which a variety of mutually enriching relationships can be discovered and established between religious congregations and a college. The handbook outlines the procedures to be used establishing relationships. The tool kit provides suggested areas of collaboration, an interview instrument for gathering data about a college, a listing of issues and topics which religious leaders could present as guest speakers in a variety of two-year college courses, and a model letter inviting religious leaders to serve as resource persons or guest speakers. An essay examining the styles of ministry in higher education is also included. (JDS)

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HANDBOOK

To Initiate College & Religious Community Coopr ration

by

J Springer

JC 760 623

Acknowledgements

The author wishes to thank the Pennsylvania Baptist Foundation for Campus Ministry and the Board of Educational Ministries of the American Baptist Churches for their decision to fund an experiential inquiry on how colleges (particularly two-year commuting colleges) and the religious community might serve and enrich one another. This Handbook and Tool Kit are learnings gleamed from that inquiry.

Copies of the Handbook and Tool Kit may be secured by writing to the following address:

J Springer
Box 282
Oakmont, Pa. 15139

Cost is $2 for the Handbook-Tool Kit. Please make the check out to the Pennsylvania Baptist Foundation for Campus Ministry.

11/76

HANDBOOK

To Initiate College & Religious Community Cooperation

Introduction

Who Can Use This Handbook: The following process and tools have been successfully used in several places in Pennsylvania to initiate a variety of relationships between religious communities and nearby college(s). These relationships have proven beneficial to both the colleges and the religious communities. Consequently, persons from either a college or religious community could utilize this Handbook in order to explore and facilitate such enriching relationships. Someone who wishes to take initiative, who wishes to get 'the ball rolling' will find the Handbook invaluable. Such a person might be a college professor or administrator, a local lay person, a pastor or priest, or even someone distant from the community such as a campus minister or judicatory official in a neighboring community or county.

Goal of the Handbook & Tool Kit: to be a means whereby a variety of mutually enriching relationships can be discovered and established between religious congregations and a nearby college, whether the latter be a two or four year institution, commuting or residential.

Part I Preparing the Initiator

a) This Handbook is a 'do it yourself' kit based on four years of experimentation and implementation. There are just enough clues, insights, tools and background papers to enable you to enable others. With the Handbook and a healthy supply of nerve you can do it!

b) Be assured, however, that you are not alone or isolated in your interest. There are persons in your state who have similar interests and perhaps some additional experience. Contact them. Maybe they will put together a workshop for you, if you would like that. Or maybe all you would like is a visit from them to go over some details, questions you still have after reading over the Handbook. If you are unaware who those people might be, then contact the national headquarters of the United Ministries in Higher Education or the Lutheran Council of USA (addresses in appendix).

c) Begin by raising your own consciousness to the variety of enriching relationships that are possible. This you can do NOW by turning to the Tool Kit and studying Tool # 1. Look it over, and we shall then add some comments on the tool.

Now that you are back, has your consciousness been raised a little, are you beginning to think of some additional ideas not mentioned? Great!

Something you should know immediately is that the suggestions in Tool # 1 are based on actual events between religious leaders and college personnel. They are not 'wishful thinking'.

The first tool has been helpful to others in the following additional ways:

1) Religious leaders find some handles to grab ahold of when addressing an institution of higher education. Suddenly, it's all a bit more manageable.

2) A variety of resources and interests within the religious community are called upon, and not just those who relate well to adolescents. Religious leaders can find an arena or two where they would enjoy working, rather than being limited to one where they 'ought' to have an interest.

3) The possibility that the college might possess resources for the renewal and enrichment of religious communities and religious leaders is acknowledged. (Must we always go to the seminary or the judicatory for renewal/enrichment?)

4) The wholistic approach of the Judeo-Christian faith is affirmed.

5) A strategy is suggested whereby a volunteer with limited time can focus his/her energies and build a presence within an arena or around a task or issue. No more floating around the Student Union! Very important for persons already overloaded.

Caution: No one expects all kinds of relationships to be developed in the first year or two. Initial conversation might be held with most of the arenas of the college, but only one or two would be addressed during the first year for serious collaboration.

d) You Must get your 'head together' regarding the theology & history of church - campus relationships. An excellent tool to assist you is in the Tool Kit, # 2. The tool is an overview of "Why Does the Church Go to the Campus" and the author outlines seven different styles of ministry in higher education. This should clarify and focus your own motivation for why you hope to increase the relationships between church and campus, town and gown.

e) If your college you seek to relate to is a community college, then a bit more homework is required. We are not talking about all two year commuting colleges, just those who define themselves as community colleges. They are unique, they need to have their unique mission understood, and they need to know you are willing to care enough to take some time. Resources for you are listed in the appendix.

By making the above preparations you are now ready to enable others to join you. Six steps are outlined. Follow them and you will not waste your time.

Part II Preparing-Enabling Others

Overview: a local inter-faith or ecumenical task force will be equipped-enabled to explore during a day on the campus ways in which the college and the religious community can be resourceful to one another

Step One (if you are a local pastor, then proceed to next step) Make initial contact with a local pastor and share with him/her the kind of programs and relationships that are occuring elsewhere between colleges and the religious community where there are no full-time professional campus ministers. (Use Tool #1 as resource)

Indicate next that you have a tested procedure which can easily and efficiently explore whether or not these possibilities exist in his/her community.

Request that he/she place this as an agenda item on the appropriate ecumenical or inter-faith body within the community, such as a ministerium or a council of churches. If the program of these bodies are committed for the next several months, indicate that you would probably need no more than 15 minutes and therefore could perhaps be 'squeezed' in for an upcoming meeting.

Caution: you will receive a better hearing and greater ownership from the inter-faith or ecumenical group if you meet at one of their regularly scheduled meetings. A specially called meeting will probably reduce those attending and prevent you from raising the consciousness of all those who attend the regularly scheduled meeting. So, it is better to be 'squeezed' in for a regular meeting. Go for the specially called

meeting as a last resort. A full schedule by the local religious body for the next six months might warrant the risk of a specially called meeting. (If there is no active inter-faith or ecumenical body, then you and the local pastor you are contacting are forced to call a special meeting.)

Step Two: Meet with the inter-faith or ecumencial religious body with the objective to have an exploration team authorized by the body.

Obviously, you will want to tailor this presentation to something with which you feel comfortable. The author of this Handbook usually begins with passing out Tool #1 and then underlining that these kinds of programs and relationships have occurred and are occurring at colleges where there are no full or part time professional campus minsters or chaplains. Furthermore, they are occurring at two year commuting colleges where there are no students in residence! Another theme you may wish to underline is the exploring of a variety of relationships, and not just one that focuses upon adolescent students.

Following the above hand-out and initial comments, you might then list the five points found on page three of this Handbook, points which have surfaced as other religious leaders have used the Tool, and your comments on how the Tool has been helpful to you.

Conclude your remarks with a specific request for a team of 4 to 6 persons to explore with the college ways in which the college and the religious

community can enrich one another. Point out that this is only an exploration, not a committment; that the team will be involved in only three meetings; that you will contact the college and locate someone to facilitate the exploration; that the conversations on the campus by the team will be two-fold: first, to learn more about the college and its present goals and programs; second, to test out the college's response to the suggestions listed on Tool #1.

If persons are appointed to a team at this meeting, then pick a date when they can devote a morning to reviewing their task and designing the on-campus interviews. Also provide them with some homework. They should read "Why Does the Church Go to the Campus'(Tool #2).

Caution: If the college is a community college, additional homework is essential. The community college is a unique institution which needs to be appreciated before the team appears on the campus. Articles are suggested in the appendix.

Step Three: If an Exploration Team has been authorized, then communicate this fact to the college by phoning the Dean of Students, or the Dean of Comunity Services, or the President and at the same time make an appointment with such person to interpret the decision of the religious body. When you finally meet with the appropriate person(s) to interpret the decision you will find Tool #1 helpful once again.

Underline the following points for the college personnel:

a) the goal of the exploration is two-fold: one, learn more about the college and her students; two, to explore whether or not there are ways in which each can be resourceful to the other. (obviously, you need to share Tool #1 at some point for their reflection)

b) the Exploration Team has an inter-faith intent and openness, even though it may not be fully represented in an interfaith way.

c) the Exploration Team requests a staff person from the college to join them in designing a day for them to visit the college and in facilitating that visit. The date of that first meeting of the Team is then shared. (If the staff person can not meet on that day, the day should be changed to meet his/her schedule.)

Step Four: The first meeting of the Exploration Team is a preparatory one. (The second meeting is the day on the campus, the third one a compiling of data, impressions, and recommendations) A solid three hours should be sufficient. The first hour might be given over to the likes- dislikes-insights-concerns raised by the home-work papers.

Following this discussion the purpose of the exploration on campus should be repeated: to collect data on the programs-trends of the college; to test out the response of college personnel to the ways in which each can be resourceful to the other (college

and religious community).

Once these preliminaries are finished, you should begin to design your 'day on campus'. The following suggestions have proven helpful at other explorations.

1) Use Tool #1 as an outline for the day on the campus. For example:

9 A.M.	Admissions Personnel
9:45	Break
10:00	Counseling Personnel
10:45	Break
11:00	Student Activities Personnel
11:45	Break
12:00	Lunch with 6 to 8 Faculty
1:00	Community Service/Continuing Education
1:45	Break
2:00	President or a Trustee
2:45	Adjournment

2) Use Tool #1 as a consciousness raising vehicle to be provided to each college person to be interviewed prior to the 'day on campus'.

3) Use Tool #1 as a point of focus in each interview once certain data about the college program has been shared in each interview.

4) Tool #3 may be helpful in surfacing the kinds of questions religious leaders might wish to ask regarding the various programs and trends of the college.

5) Someone needs to be responsible in each interview both to allow time for data collecting and time for conversations around the ways each can be resourceful to the other. A 'rule of thumb' might be to allow

the first 15 to 20 minutes for data collecting using Tool # 3, and then shifting to Tool #1 for the latter 25 minutes.

6) Request that the staff person from the college arrange the following:

a) scheduling the appointments and reserving a room for the day.

b) a covering letter to each person describing the purpose of the exploration (two-fold) with Tool #1 enclosed.

Step Five Exploration Team has a 'Day on Campus'

Step Six Exploration Team Meets to Summarize Data, Impressions and Recommendations. This meeting should occur shortly after the Day on Campus, perhaps no more than two weeks from that event. One way to organize your thoughts would be to adopt the following scheme:

1) What data do you believe should be shared with other religious leaders in the community?

2) In terms of exploring ways in which each could be resourceful to the other, where did you sense RED lights flashing, YELLOW lights flashing, and GREEN lights flashing?

If there were RED lights, do you have a hunch why?

If YELLOW lights, would building up trust and relationships help?

If GREEN lights, were some next steps apparent?

3) Do you feel enough interest has been surfaced in the Exploration Team and the college to warrant an Inter-Faith or Ecumenical Higher Educational Task Force to be established?

Part III Religion & Higher Education Task Force

Assuming sufficient number of GREEN and YELLOW lights, what shape and style might the Task Force take? Here are some suggestions and cautions.

1) Task Force Goal: even though you may have found but one or two arenas at the college where some creativity may begin with the religious community, hold on to the comprehensive nature of your vision. Your goal in the coming years is to creatively relate to most of the arenas of the college.

2) Task Force Composition: by definition, persons serving in the Task Force are people wishing to pursue a task. This is a 'working' group, so persons should not be participants simply to 'represent' a department or a faith. Hopefully, there will be persons from both the college and the religious community.

3) Task Force Style: A certain fluidity and freedom should mark this group. Once certain tasks have been identified and target dates suggested (which might take two meetings) there should be a dispersion of people pursuing the tasksthey are excited about and committed to. One task may require but one person, another several. There is no need to meet monthly to

control or approve. Occasionally, the Task Force shall gather to share, problem solve and plan.

4) Task Force Discipline: Having said the above, and recognizing the volunteer character of the Task Force, a Center of Stability is required, a ROCK in the midst of coming and going, gathering and dispersing. Too often we load that need upon one person in a volunteer group, usually the chairman. And when that occurs, gradually additional responsibilities tilt in his/her direction. The Task Force needs to say NO to this tendency by adopting a common discipline and having it become their ROCK.

Suggested Discipline

All those over-seeing a task (not necessarily those assisting in the task) shall meet four times a year for sharing, program development & evaluation.

All those over-seeing a task shall develop a clear statement about the task and a target date when the task is to be completed.

All those over-seeing a task shall verbally report the first week of each month to the Secretary the progress of the task.

To avoid the 'chairman' problem, it is suggested you appoint a Secretary who will serve as a communications center, remind people of meetings, and receive the verbal progress reports.

CONCLUSION

Hopefully, you have received enough clues to get you going and a Higher Education Task Force started. Not everything here will 'fit' your situation. But enough should. ENJOY!

Appendix

Addresses for National Organizations for Campus Ministry

United Ministries in Higher Education
Communications Office
Room 708
3 West 29th Street
New York, N.Y. 10001

Department of Campus Ministry
Lutheran Council in the USA
Room 2200
130 North Wells
Chicago, Illinois 60606

Papers/Articles about Community Colleges may be secured from Rev. William Hallman, UMHE Community College Program, Room 848, Pittock Block, 921 S.W. Washington Street, Portland, Oregon 97205.

For those resident in Pennsylvania & Delaware, the following two excellent articles on community colleges may be secured from J Springer, Box 282, Oakmont, Pa, zip 15139. No cost involved.

"What Do You Know About the Goals of Community Colleges" and "The New Student". Both are by K. Patricia Cross, senior research psychologist at University of California.

TOOL KIT

EQUIPMENT LIST

Tool # 1: **Consciousness Raising Instrument**

Tool # 2: **Ministry in Higher Education Overview: "Why Does the Church Go To the Campus?"** by Rev. Robert Epps

Tool # 3: **Interview Instrument**

Tool # 4: **Data Collector of Religious Leaders' Interests**

Tool # 5: **Model Letter to Enlist Religious Leaders as Resources** for the **College Classroom**

(Tool Kit, #1)

A COLLEGE AND THE RELIGIOUS COMMUNITY

THE PROMISE OF MUTUAL BENEFIT

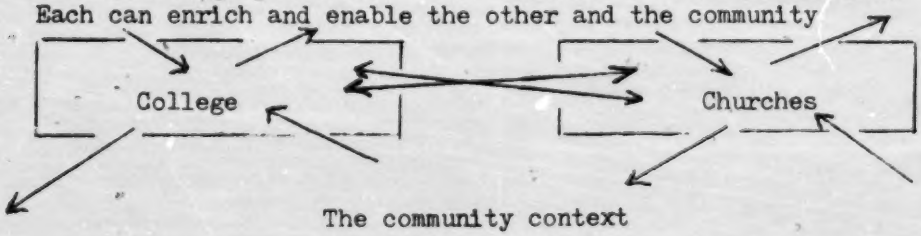
designed by J Springer

COLLEGE ARENAS	SUGGESTED COLLABORATION OF RELIGIOUS & COLLEGE LEADERS
Admissions	1. Initiating a minimum child play center so young mothers in the community might attend college. 2. Annual 'update' on the college for the area clergy with particular focus on the programs of the college which 'minister' to the educationally or economically disadvantaged.
Career Counseling	1. Use of career counselors in life planning & career choice in high school religious conferences-retreats. 2. Workshop for clergy to update them on tools and trends in career and life planning.
Counseling	Cataloguing those clergy skilled in counseling for referral purposes. and for occasional use as resourse personnel for in service training of both students and staff. A wholistic approach to the student is therefore provided.
Student Activities	Provide opportunities whereby students can converse with religious leaders on current issues. These could be 'piggyback' discussions following existing programs such as the film or theatre series. Or, they could be a special series on "How My Beliefs have Changed" or "What Gives Me Hope for the Future" with co-sponsorship coming from one of the departments of the college.
Credit Courses	Cataloguing the expertise/interests of religious leaders in a brochure to be shared with faculty so that the latter might occasionally involve them in the classroom as guest lecturers. Since religious issues/topics rise again and again throughout much of the curriculum, the use of religious leaders would not be an imposition upon the subject matter.
Continuing Education	1. Explore strategies which would enable local congregations to be more aware of the opportunities at the college for their personal self-renewal and growth. 2. Are there courses which religious leaders might offer, such as Death & Dying, Religious Themes in Cinema? 3. What courses might be offered to religious leaders for their professional and skill development? Workshops in Life Planning, Creative Problem Solving, Organizational Development might be of interest.
Community Services	Compile a list of pressing needs in the community or county, prioritize them, list the resources that are available or could be made available, and explore the ones which the college and the religious community might address together.
Governance	Enable religious leaders to understand how the college is governed and knowledgeable about the variety of forces both internal and external which impinge upon the college. For example, why are certain courses offered? Who decides the cost per course? Is there a quota operating in terms of admissions? What is the impact of the State?

THE VISION?

Colleges and Local Religious Communities can be institutions without Walls, having Open Doors to one another and to the community at large. Each can enrich and enable the other and the community

NO WALLS:



WHY DOES THE CHURCH GO TO THE CAMPUS?

by Robert L. Epps

Since the 11th century, the Church and higher education have been closely allied in the Christian West. In this country, from 1638 until the Civil War, almost all higher education was directly sponsored by the Churches. Beginning with the Morrill Land Grant Act of 1862, higher education has increasingly been the concern of the civil state. In 1969-70, nearly four out of every five college students were enrolled in public institutions of higher education.

The Church, however, did not cease to be concerned with higher education. Through voluntary Christian Associations and, later, denominational ministries, the Church expressed concern for public higher education.

Changes, however, in the form and nature of higher education, of society in general, and in the resources and self-understanding of the Church, force a reassessment of the ministry within public higher education in the 1970's and for the future.

This paper proposes to illustrate some alternative styles of ministry in higher education existing in the past or the present. For each style, it will seek to explore the following questions. (1) How is higher education seen and understood? (2) What activities constitute ministry? (3) What equipment, buildings, and personnel are required by this form of ministry? (4) How are persons in higher education (administrators, faculty, students, staff) and their roles incorporated into this ministry? (5) What are the advantages and disadvantages (strengths and weaknesses) of each style?

It is hoped that this paper will present a typology, by no means exhaustive or scholarly, that will serve as a point of discussion and clarification for the Church as she seeks to define her mission and ministry in contemporary America, especially as that mission and ministry are expressed in work in higher education.

In response to the question "WHY DOES THE CHURCH GO TO THE CAMPUS?" several answers are given. These are to be explored in turn.

1. THE CHURCH GOES TO THE CAMPUS AS A MEANS OF PROTECTING HER OWN INSTITUTIONAL FUTURE.

Higher education is here viewed as a force capable of alienating young Christians from the fellowship and corroding their loyalty to the Body of Christ.

Ministry takes the form of transplanting the institutional forms of Christianity (worship, study, fellowship groups, traditional symbols, denominational programs and labels) into the campus. Generally, this ministry requires a facility, separate from university property, and a denominational clergyman or other authority figure to supervise and administer programs and to perform liturgical functions. Occasionally,

teachers of religion are used (in Church related institutions or through "Bible Chairs", etc.) for the purpose of maintaining institutional loyalty. (This, of course, is not the only reason for support of the teaching function).

Persons in higher education are viewed as objects of the ministry, recipients of the actions and program of the institutional Church. Overwhelmingly, this has meant, in practice, "student work," something done for those who are clearly the most immature and least sophisticated. Adaptations of this model to faculty and administration have been largely unsuccessful due, in part, to the age and independence of the group, and to the parish form of the denomination, which performs this function with "non-students."

Advantages, real or potential, are clear. The institutional base of the denomination is preserved and identity is maintained. Some students (and faculty or administration) find meaning in this structure. The Church is clearly present and visible.

The disadvantages, however, are equally obvious. The approach is paternalistic; it is defensive vis-a-vis the university and the"outsider." It does not take the roles (research, teaching, learning, action) of higher education seriously. As persons in higher education mature emotionally and intellectually, they tend to abandon the narrower definitions for larger ones and this form of ministry provides no larger options. Theologically, this vision of ministry is potentially an idolatry of the Church and blinded to the larger possibility of the presence of the Spirit in the world.

Perhaps for these reasons, in part, the narrower institution-serving forms of campus ministry are in serious disrepute in both the Church and higher education.

2. <u>THE CHURCH (PERHAPS WE SHOULD HERE SAY "CHRISTIANS") GO TO THE CAMPUS TO CALL MEN TO REPENTANCE AND TO CONVERT THEM TO OBEDIENCE AND LOVING RESPONSE TO CHRIST</u>.

Here, higher education is seen as a collectivity of individuals who are to be called to repentance and obedience. In a certain sense, they are no different from any collectivity to be found in factory, neighborhood, or supermarket. Higher education as an institution, community, or organism is ignored. Equally ignored is the value-making and society-shaping potential of higher education.

The repentance-conversion motif of campus ministry stresses personalistic contact, in one-to-one or small intimate group settings or through large public gatherings. A facility is not required because activities proceed in the informal settings of the dormitory and common rooms or in large halls that can be rented. The occasions of ministry cannot be predicted and every moment is potentially an opportunity for witness. Usually, effort is made to develop and sustain a cadre of Christians who are able to seize the moment of opportunity for witness.

The professional campus minister is not essential to this form of ministry; rather, the essential ministry is conducted by those who accept the Call. Students, faculty, and administrators may be bearers of this ministry. Ministry may be shared by the one or ones who coordinate and train others for ministry; but, these persons may be mobil or even far removed from the actual scene of ministry.

Persons in higher education are essential to this form of ministry because they occupy the "field" for evangelism. They are not, however, called to exercise ministry in terms of their roles in higher education (i.e. it recognizes that faculty may be Christian, but there is no planned role for the Christian scholar).

The advantages of the conversion oriented campus ministry are the clear commitment to call men to Christian discipleship, the keen (if sometimes exploitative) interest in individuals, and the desire to exercise ministry in the natural social settings of the university. Further, it is a form of "lay Christianity" (perhaps that is really redundant) that involves discipline, community, witness, risk, and perhaps, even ridicule for the sake of Christ and neighbor.

The disadvantages are equally clear. Higher education, as such, is really ignored and along with it, certain classical Christian faith insights: (a) The confession that secular work must become sacred vocation, (b) The doctrine of creation that sees the natural and social order, including the university, as in process of becoming through its dependence on God; and (c) The understanding of the Spirit as Logos, the principle of rationality and order at work between things and mind. The conversion motif has little primary concern for society, seeing society's wholeness only as the sum of individual wholenesses. It does not faithfully anticipate the "showing forth" (epiphany) of God's glory in secular disciplines, activities, or social structures.

The conversion style of campus ministry is, and has always been a minority movement. Perhaps this is due to its truncated understanding of the faith; perhaps, it is, in God's economy, raised up as a continued judgment on the ministries that are not concerned enough with the call to repentence and to obedience to God in Christ.

3. A THIRD FORM OF CAMPUS MINISTRY IS ONE WHICH SEEKS TO PROVIDE RELEVANT PASTORAL CARE FOR THE PERSONAL AND DEVELOPMENTAL CRISES OF LIFE.

Here, higher education is viewed as alien territory to men, who are separated from their usual setting, (home and family), and who require the ministrations of the Church to enable successful participation and growth. "Chaplain" is the normative title for the clergyman so engaged and his work is seen as analogies to the chaplain in the armed services, prisons, or hospitals.

Religious activity aims primarily at helping persons achieve a sense of identity and a stance of integrity, through the Gospel, as they live in a separated environment. Counselling and small group work are the distinctive activities of the pastoral motif, but worship

and teaching are also relevant. It neither denies nor stresses an intellectual or teaching approach to Christianity in higher education.

Persons involved in higher education are objects of this ministry, receiving the care of the shepherd. In some situations, creative use has been made of helping faculty and/or students to engage in the caring, sharing, and bearing tasks of the pastoral office.

Success in this ministry requires a person deeply rooted in an understanding of Christian personhood and of the crises it faces in adjustment and growth. This person, of course, need not be a clergyman, but might well be administration, faculty, or student. Indeed, the Church might develop training programs for Christian faculty and others that would facilitate the pastoral function through normal professional or peer contacts. Usually, this ministry requires a visible locus where persons in need can find it. This could be a building or an office in a Church or higher education building.

Clearly, persons separated from their familial setting, especially facing the developmental tasks of late adolescense and the social tasks of choosing vocation and mate, deserve pastoral care. Another advantage of this motif is the lively witness it bears to the love of God and to the worth and significance of individuals in their own uniqueness. Pastoral care always proclaims the redemptive possibilities of human life and history. In this specific sense, pastoral care ministries affirm higher education.

There are, of course, marked disadvantages. One is that higher education's distinctive tasks are ignored. Another is the danger that the campus clergyman become over-identified with the "problems" of life and not its possibilities. A third disadvantage is that the inherent pastoral functions of the student personnel, counselling, and related services may not be supported, and might even be ignored by the Church. The clearest disadvantage, however, is the fact that well over half of the students in 1969-70 were attending commuter institutions and were not separated from the familial community setting. Many students, even undergraduates, are beyond the adolescent years.

4. FOR SOME, THE CHURCH GOES TO THE CAMPUS FOR THE SAKE OF CHRISTIAN PRESENCE AND DIALOGUE. In this form of ministry, Christians carry a style of thought and action into a setting in which there are many competing styles of thought and action. The Christian faith, thus carried, becomes a part of the intellectual and social ferment of higher education. In the process it is enriched as it enriches other viewpoints.

Higher education is viewed as a special form of community characterized by inquiry, communication, and action. It is an intellectual community. A special characteristic is the willingness to affirm the tentative character of all thought systems, even the Christian. The pursuit of truth to its logical and ultimate conclusion is the task of higher education.

Ministry in this style accepts this definition and joins itself to the quest for truth, representing a faith that has value and validity, but not easy ultimate answers.

Activity is characterized chiefly by being where the university expresses its roles of understanding, critical evaluation, and action. The Christian tradition is presented in responsive terms. Christian theology and commitments become resources within higher education for defining the nature of man, the hopes of society, and the limits of knowledge. Space and equipment is not necessary to this ministry; Christian intellectuals are.

Persons involved in higher education are viewed as seekers, communicators, and doers of truth and are dealt with in this fashion. Ministry consists of becoming, out of a deep personal and intellectual rootage in Christianity, a fellow seeker, communicator, and doer of truth. Others are colleagues who, whether Christian or non-Christian, share in the quest.

The clearest advantage of this motif is the respectful seriousness with which it approaches higher education. The style of action is, further, carefully adapted to the style of action of higher education itself. It is an apologetic style of proclamation calculated to create conditions that permit a hearing for Christianity, even among skeptics. It is admirably practiced by laymen who have both their professional life in higher education and a firm intellectual understanding of Christian Faith. The "presence" style offers promise to the Church that elements of the "knowledge explosion" can be incorporated into the Church's own theological self-understanding, aiding in the clarification of the Christian witness and mission. Further, the presence style permits the Church both to use and contribute to values which are emerging from the research and reflection within higher education.

The "presence" motif, however, has marked disadvantages. The most notable is the passivity, the lack of prior agenda, with which it can approach higher education. Since it is a form of constructive theological activity, it requires skills not possessed by every Christian faculty persons, students, or even clergymen. The technical and intellectual competences required for the Presence Ministry probably relegate its practice to a relative few persons in the Christian community.

5. RESPONSE TO ISSUES AND CRISES IN HIGHER EDUCATION IS ANOTHER FORM OF THE ANSWER TO THE QUESTION, "WHY DOES THE CHURCH GO TO THE CAMPUS?"

This style of campus ministry seeks to serve higher education by working on either passing or perennial issues in the campus situation. These tend to be issues related to either the internal ordering of the campus or its impact on society at large, rather then the intellectual. Recent years in American higher education have produced an abundance of such issues that range from dormitory rules, civil rights and peace action, quality education, to defense research.

Since the issue-response ministry seeks both to be involved within higher education and to provide a critical-constructive stance toward issues, it might be characterized as "presence-with-an-agenda."

Higher education is viewed as a significant arena in which social and human value is created and exercised. Some of these values affect only those inside the campus (i.e. excellence in teaching as a criteria for academic advancement); some of these values have impact on the whole of society (research on weapons). Events in higher education are evaluated in terms of their effect from the evaluation structures the activity of ministry.

Ministry as response to issues consists of involvement, participation, and observation (as in the "presence motif") coupled with steps leading to Christian action: (1) rigorous analysis; (2) evaluation by or correlation to insights from Christian theology; (3) development of plans for action around the issue; and (4) action and evaluation leading to further insight into this or other issues, which reinitiates the cycle.

Persons in higher education, as well as professional campus clergymen, are essential at every step of the process of ministry. Students, faculty, or administrators are needed to call attention to significant issues, to develop critique, and to take action. A broad-based involvement in the sensitizing phases is required for success.

Sometimes, especially in recent years, events such as demonstrations by students or serious debates in the faculty will signal that the first steps have already been taken. Ministry as issue response is the process of developing understanding, theological critique, and action. This form of ministry is possible to any person in higher education. The campus based clergyman is rarely in an official position to make significant manuevers. In this case, his role is one of being a "disestablished" participant, exercising prophetic and enabling roles for those who bear ultimate responsibility.

The advantages of the issue-response ministry have already been mentioned. It treats higher education with seriousness and integrity. It is not passive, but uses the Christian affirmations to clarify situations and alternatives. It is continually responsive to the present. It makes possible a Christian vocation of the tasks of teaching, administering, and learning. Issue response ministry makes possible effective use of limited resources by insisting on the development of priorities and by forcing a disciplined plan of action. Through this style, the Church can become a positive force affecting the lives of the definitive social institution and of all persons within it. In this way, witness is made to the wholeness (Shalom) that is God's will for men and societies.

The disadvantages are numerous. It does not stress the traditional churchly roles of teaching, worship, and pastoral care. It sometimes places representatives of the Church at points of tension and crisis, thus opening up the possibility of misunderstanding. Persons exercising this ministry can make defective judgments.

The identity of Christians - as - Christians, or the Church - as - Church tends toward an invisibility in the midst of secular issues and in coalitional work with all men of goodwill. Success often requires the modesty of anonymity, thus making typical public relations or interpretation extremely dangerous to the continued success of the ministry.

Circumstances of recent years, however, have forced the issue-response style of campus ministry to become extremely important.

6. ANOTHER STYLE OF MINISTRY IS THAT OF CHANGE-AGENT OR ADVOCATE.

Here the ministry develops a stance of support or opposition to policies, practices, or personnel within the institution of higher education and develops tactics to make the stance into reality.

Higher education, or some part of it, is seen as important, if changed. The impact of higher education on society requires efforts at correction so that the university may serve the ends of "good" values rather than "bad" ones.

Activities of the change-agent or advocate ministry includes tactics of support or opposition. This includes analysis and documentation, development of theological critique, and direct or indirect action tactics to achieve the desired end. It may be exercised on campus or in the community, including work with governmental bodies. Specific concerns may range from efforts with more specific or local situations.

Persons in higher education are divided on the basis of the defined problem. Some are seen as allies, others as opponents, others as objects for persuasion. The campus clergyman involved in this form of ministry cannot function alone in ministry, but must work in coalition with those who have their life and work within the university.

Advantages for this style of ministry are hard to cite because it is a ministry always exercised in extremis. Yet, certain situations have existed in contemporary higher education when silence and pacific "inaction" by Christians would have constituted an ultimate betrayal of the justice for which the Gospel clearly stands. Analogies from non-higher education ministries (the Delta Ministry, the Angola freedom schools)indicate both the inescapable necessity and the danger of Church "advocacy" on behalf of the victims of injustice or deprivation.

The disadvantages are almost too obvious and numerous to cite. The more important ones are (1) a proneness to careless over-identification, (2) a proneness to passion before, or instead of, careful fact-gathering, and (3) the virtual certainty that this ministry, even when performed appropriately and well, will be widely misunderstood inside and outside the Church.

7. A FINAL POSSIBLE FORM OF CAMPUS MINISTRY IS THE INSTITUTION-BRIDGE OR RESOURCE BROKER.

This style of ministry notes the reality and importance of the university for individual social well-being. At the same time, it acknowledges the importance for individuals and society of other institutions, including the Church. As ministry, it seeks to be firmly rooted both in higher education and in the Church and to form connections or linkages between persons, programs, resources, or concerns in the institutions.

Here, higher education is viewed as an institutional presence of great importance because of its role and its contributions to the total life of man. Other institutions (the Church) are similarly viewed. An attempt is made to clarify the functions performed by institutions and to yoke together or correlate these to functions in other institutions with similar purposes.

Activities include serious observation and inquiry not only to the programs of higher education, but also the rationale and objective of such programs. A similar activity is conducted in relation to the Church. Coordination of skills and concerns, capacities and resources, between institutions is affected for the sake of a larger goal, shared by the two institutions. For example, higher education may supply secular men competent to aid the Church in a specific project of poverty alleviation. Conversely, the long experience of the Church in non-American cultures can be of service to higher education's international concerns.

The possible linkages are almost infinite, but require persons who have mastered the goals of both institutions and have systematically sought to identify resources in both.

Persons in higher education are seen as resources and as actors, whose competence can be used for larger goals. They become colleagues of persons in the Church as they work together on common tasks.

The advantages are numerous. The reality of institutional life and power (of higher education, of the Church, and of other institutions) is clearly acknowledged. The mission of the Church, expressed programs of human and social betterment, is yoked to similar concerns in higher education. The whole of society, not narrow parts, becomes the focus of ministry. The narrow parochialism of vision or idolatry of institution to which higher education and the Church are sometimes prone is challenged by a larger competency and perspective and cooperation.

The disadvantages are rather minimal. This ministry depends on vision and imagination, always in relatively short supply in decision makers in institutions. The development of requisite trust will require difficult institutional redefinition on all sides and commitment to common language for planning and discourse.

The very complexity of modern society and the real and potential dangers to the human will increasingly require inter-institutional coordinate action.

SUMMARY

It is clear from the foregoing that each form of ministry has clear advantages and disadvantages; emphases are differently placed. Certain situations are ignored by some, responded to by others. In sum, each is partial definition of ministry, in higher education or elsewhere.

What should be clear is that no one model, developed alone, is either possible or desirable. Rather, an eclectic form, incorporating elements of several, should be developed to adapt to a particular higher education setting, responsive to the special character of personnel, social setting, needs, and resources.

What should further be clear is that the professional campus clergyman with a building is not always necessary. Certain of the models of ministry are better conducted by someone else. For example:

Parishes and congregations, in the routines of their own life, can provide some elements of ministry.

Faculty, administrators, and students have viable forms of ministry to perform in terms of intellectual issues, social significance of higher education, and pastoral or evangelistic tasks.

Decision makers in higher education, the Church, and the society are responsible for the "quality of life" and have appropriate forms of ministry.

Teachers of religion, ethics, philosophy (indeed all disciplines) are engaged in dealing with ultimate (religious) questions and need to be strengthened in their understanding.

An adequate approach to ministry in higher education requires specific definition of these roles for all and development of training programs or institutional arrangements that make them real.

What is needed is increased sophistication in thinking about alternative styles, of finding personnel or resources to accomplish certain goals in specific situations, and of communicating with the constituencies upon which the ministries depend.

Often, lacking careful conceptualization, the forms of parish Christianity only have been easily (and inappropriately) borrowed for the campus/ These have been moved to the campus with the promise (dishonest) that this campus ministry would maintain conventional morality and/or institutional loyalty.

The fruits of this policy are evident all around us: (1) Higher education is in turmoil and the reconciling word is not being spoken; (2) The vast majority of students and faculty are working in institutions with no, or minimal, conscious response that could be called Christian ministry; (3) The Church is confused about the meanings of events in higher education and of "the young"; (4) The young, and the morally activist, the educated are abandoning the Church as irrelevant to their real concerns, thus jeopardizing the Church's institutional future; (5) In technological and urban societies, higher education has become the normative value-making force, with little or no dialogue from religion, the traditional custodian and creator of value and meaning.

It is further clear that the Church cannot leave the campus. Higher education is creating the future shape of man and society. The Great Commission, commanding the Church to go into "all the world" includes the world of higher education - the world of values, ideas, and change. The Church may not go to the campus the same way she has gone in the past, but go she must.

This paper was written in 1970 when Robert L. Epps was a member of the staff of the Experimental Campus Ministry in St. Louis. Mr. Epps is presently the Director of the Wesley Foundation at Indiana University in Bloomington, Indiana.

Interview Instrument

Preface: This instrument/guide is for use of an Exploration Team to collect data about the various functions of a college. As each interview begins, the two-fold purpose of the interview should be stated: one, to collect more data about the college; two, to explore if there are ways in which the college and the religious communities can be of resource to one another. This tool is for the first part of the interview. Tool #1 should be used for the second part of the interview.

Admissions

Could we have data on the students enrolled, such as age, sex, economical & race groupings?

Are there new groupings or types of students beginning to attend?

What is the policy for the educationally disadvantaged?

Is there a high % of students from certain communities or high schools?

What is the religious breakdown?

Counseling

Is there a particular philosophy of student personnel or of counseling you work with? What are its features?

How many counselors are there, and do they also relate to particular groups of students, such as veterans, minority groups?

Do you have adequate staff for remedial work?

What are the primary areas of need of the students?

Student Activities

What philosophy of student personnel do you work with? What are its features?

What are the most popular programs at the campus?

Are there service clubs and/or issue oriented clubs(ecology an example)?

What are the issues facing the student government?

Credit Curriculum

(due to the diversity of faculty we suggest you move immediately to the suggestions raised by Tool #1. During the interview you may also wish to pass out Tool # 4 as an illustration of what has been used elsewhere.)

Continuing Ed/Community Service

Is there a distinction between continuing education and community services at this college? If so, would you clarify it for us.

Have you conducted a survey recently on the needs and interests of the surrounding communities?

Are you planning to expand the services or scope of the continuing educatinnal program and/ or community services?

Governance

(It is suggested you proceed directly to the comments under governance on Tool # 1)

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RELIGIOUS ISSUES, TOPICS, IDEAS
FOR TWO YEAR COLLEGE CURRICULUM

Check Column

Please check the items you would be most interested in presenting.

Arts, Cinema, Drama, Literature

___ Creativity and the Imagination: Some Biblical Insights
___ Religious Implications, themes in 'secular' cinema
___ Religious Implications, themes in 'secular' literature-drama.

History

___ The Reformation and the Counter-Reformation
___ The Church's response to Industrialization: The Social Gospel
___ The German Church's responses to Nazi Germany
___ The Eastern Churches varied responses to Communism
___ Religious Freedom and the Founding of these United States
___ 19th Century Revivalism
___ The Pentecostal Movement: A third force in American Religion

Human Relations - Psychology

___ Freud: Partly Right & Partly Wrong about Religion
___ Variety of Religious Experience - An overview
___ Jesus: How He Related to Others
___ Is 'Sin' a Psychological Reality as well as a Religious Term?(Menninger)
___ How Transactional Analysis (T.A.) is being applied in the Church.
___ Doubt and Questioning: How they are necessary and creative for a strong faith
___ Religion and Sexuality: finding a balance between repression & exploitation
___ Women in the Early Church: Repressed or Liberated?
___ The Denial of Death in American Culture
___ The stages of death
___ The stages of grief
___ How my Belief Faith has Changed, and the Questions I still have!
___ Future Shock: How it affects me and my congregation

Natural Sciences

___ Biblical Contributions to the Rise of Modern Science
___ How the tensions between Religion and Science have been resolved for me.
___ Test Tube People: Threat or Promise, A Religious Point of View

Philosophy

___ Deductive Religion or Inductive Religion
___ What is a Christian Existentialist?
___ What was the "Death of God" Movement, and is it 'alive & well' or dead?
___ Liberation Theology - A movement opposing emotional and political repression

Social Sciences - Social Issues

___ The Church & Politics: Is Neutrality Possible?
___ Church & State Separation: What it Means and What it Does Not Mean
___ The Just War Theory applied to World War II and to the Vietnam conflict.
___ Conscientious Objection to All Wars...to Some Wars?
___ The Church's Confrontation with Corporate Power
___ The Church's Confrontation with World Hunger
___ Civil Religion in America (not the worship of America, but America the new Israel
___ Black Theology: Biblical or Racist?
___ The Four Different Postures Religion May Take with Culture & Society: Religion against Culture; below Culture; above Culture; transfomring culture.
___ Religious Insights to The Debate on (check) ___Abortion ___Right to Die ___Violence on T.V. ___Pornography ___Freedom of the Press ___Gay Liberation

Note: Please share additinnal idea, topics, on back of page. Thank You.

MODEL LETTER: Inviting Religious Leaders to be Resource Persons To Course Offerings at Two Year Colleges

Letter should be on church stationary and coming from a religious leader on the local inter-faith task force.

Revise as you see fit for your particular situation.

Dear _____

I am writing you as a member of an inter-faith task force relating to the _____ college. We have recently conducted an exploration at the college and part of the conversation was with faculty concerning religious issues-themes which already exist or are implied in their course offerings. The faculty agreed that there are many religious issues-topics within their courses and that they would welcome religious leaders to speak to or amplify these items. The purpose of this letter is to explore with you your interest in being a resource person and the topics or issues you might be interested in presenting.

Enclosed you will find a sheet listing a variety of topics and issues. (The sheet is a model being used by several task forces relating to two year colleges. We have simply adopted it for our purposes) We trust you will find two or three topics (or more) of keen interest to you. Check these in the left hand column. In addition, the sheet may suggest to you topics not listed. We would like your input, so add these to the back of the sheet.

What happens if you sign up as a resource person? We would share your name and topics with the faculty, who would then have the option of inviting you to one or more of their classes. In addition, we would list your name in a brochure we are designing for distribution at the college. The topics you have selected may also be listed, if we have room in the brochure. However, you have complete control on how many times you accept a request to the college. (We would hope you will be willing to accept from 3 to 5 a year.)

Any reimbursement? Sorry, but we do not anticipate any. We would hope you would see your presentations as a contribution to a college and a ministry to students who are in your community. However, occasionally a faculty member does have funds for guest lecturers, so there may be exceptions.

What's the purpose of this endeavor? Basically, its to enrich and broaden (but not indoctrinate) the students through the course offerings of the college. Just as religious themes and issues cut across all parts of our lives, so do they cut across most of the curriculum. A spin-off is the breaking down of the narrow role many students have in their minds about religious leaders.

I'm sure you have several questions. Before you return the enclosed sheet to me, why don't I give you a call. I will try to catch up with you by phone within the next 10 days.

Cordially

Note: The above letter and accompaning sheet was designed for use in Pennsylvania by Rev. J Springer, Church & Community College Project, Box 282, Oakmont, Pa. 15139

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